

# The Athenian Mercury:

Tuesday, April 24. 1694.

Quest. 1. **Y**our Condescension obliging me with answers concerning several things merely divertive, hath emboldned me to hope you will in your next be pleased to give me directions in the most important affair I ever was engaged in. My case is this. I was born a Gentleman, had an Education answerable, and but for fear of boasting I could let you know that the Care and Expence bestowed on me towards my attaining the knowledge of the Greek, Latin and French Tongues, and in my other Studies as a Scholar, have not been in vain. In the Course of my life since my arrival to maturity, I always looked upon Love as the most unbecoming passion, and continually let the world know I laughed at and defied the Charms of the most beautiful among those of the Fairer Sex, proclaiming among all my Belief that there was not such a thing as Love generally considered, and deriding the Stories I heard of its power as wholly fictitious. In this most happy and free state I continued, till the 27th. (ought I to call it fatal, because I then lost my liberty?) day of August last, when walking in the Charter-House Garden, I had the happiness of viewing the fairest and most charming Lady, and upon that very sight all my former thoughts against Love vanished, and from that day I became most passionately in Love with the then unknown Beauty; the knowledge of whom by wrong directions given me by some Friends then walking with me, I very imprudently lost, strivng under the greatest impatience by frequenting all publick places to retrieve the same; whom at length after the vauest care and affliction enured by me, I joyfully found, and as one utterly unexperienc'd, but by a Letter or two made her a free declaration of my passion, which her Parents have been pleased to resent as an affront, because I confess I never begged their Leave. They, and for ought I know, she too, are so displeased at this my presumption, and by falsely thinking me set on by some Enemies, that no more of my Letters can be received, nor must I ever expect to enjoy Success, being conscious of my want of something that might be prevalent, tho' really innocent of any evil design charg'd upon me. I have strongly endeavoured by all the resolution my vertue could summon to my assistance, to subiect this predominant passion, but all my Efforts have been vain; and I now remain so passionately in Love with this Lady, that I shall never be disengaged: What therefore will you advise a modest Tyro in Love to do, towards preventing my eternal misery, which will be unavoidable, if I continue pressed with the same afflictions that now I very hardly bear?

Answ. Cupid's very often even with such as boldly propane his Power, and the Injury is so great, that tis not a little after-whining that will appease the angry God, it being just those that despise him shou'd be made sensible of their Errors, since 'tis Natures cause that he espouses; and if they continued refractory, they d. reduce Mankind to a more despicable State than he cou'd ever retrieve. But altho' your fate is no worse than you deserve, yet some little Charity we have for your Sufferings makes us willing to contribute a little to your Cure; (the only way being Matrimony, as the foolish world manage it.) If your Fortune and Merit will equal hers, you need not fear the succeeding with a little prudent care, if the Lady is not already engaged; you must now make up your past offence by going to the Parents, begging their pardon for what your passion has precipitated you into, and ingeniously declaring, your ignorance in those affairs made you act after that manner, and not any design to affront them. This done, and they convinced of your sincerity, that being as you seem to insinuate, the greatest obstacle, you may probably be more happy in your Love.

Quest. 2. *A Person of a good Birth and Education, having been conscious of a detestable action; for which upon a serious consideration being sorry, he resolved to forsake it, and cryed, may I perish if I do it: It was his Misfortune lately again to commit the same; now as his meaning was without doubt void of Equivocation, though his words are not, so he is extremely concern'd, and desires to know whether that is a Vow that is performed without any Ceremony or Solemnity, as in this particular case? and whether there are any dangerous Consequences depending on it, more than if the wish had not been made? and what would have been the certain reward of the Sin if continued?*

Answ. Such passionate wishes are justly blamable, and indeed are always made without any thought at all; we have too often seen the unhappy effects of them on such as have accustomed themselves to use them. But they are very different from the Nature of a Vow, that being more solemn; yet they add a double Guilt to the Vice, where the person continues still to commit it. It being plainly a Sin against knowledge, since his cursing himself, if he commit the like again, shows he's sensible of the evil of it.

Quest. 3. *My Husband by his last Will and Testament bequeathed me all his goods during my Life, and in the said Will he mentions, that such of the said goods as are left after my decease, and my Funeral expences and debts paid, shall be to the use of his Brothers and Sisters Children: But thinking it an unreasonable Will (for several Respects I have advised with a Friend about it, who tells me that the Entailing of a Chattel is against Law and were it not, the Will is too deficient to cast upon my Nephews and Nieces such a Right. But being willing to act with all good Conscience before God, I must tell you that I do believe it was my Husband's intent that the goods should be disposed of as aforesaid, so I desire your Judgments in this matter: Whether or no since the law has so prudently taken care that entailing of Chattels shall be void, I may without Sin lawfully dispose of the said Goods in my Life time, and before the Goods are worn out; for if I sell them now, I can make some considerable Benefit by them, more than I can when they are worn out, and so by making the best of them now, I may be in a Capacity to live the more comfortably in my old age?*

Answ. 'Tis to be supposed, that your Husband left you a sufficient Maintenance besides the use of these Goods, or else 'tis probable he wou'd not have hindred you from making the most advantage you cou'd of them; and on consideration we think you ought to be as punctual in the performing his Will as possible, he having a power to give them to whom he pleased, and only out of Courtesie let you have the use of them during your life; and it wou'd be a piece of Ingratitude in you, to dispose of them otherwise than he required, except in case of want, or necessitous Circumstances; and if so, we believe he intended no such restraint, by this clause, *what's left after your decease, all Expences and Debts paid.*

Quest. 4. *Whether wilful Murder, Adultery, &c. or any other Sin of the like horious nature, committed by a Priest of any Church, and lived in for some years, can be thoroughly repented of? or upon repentance may be pardon'd, and the person guilty hope thereupon to be saved: Considering the breach of his ordination vow, superadded to that of his Baptism, the Sacredness of his Character, and the mighty Scandal given to the world, must needs aggravate the Guilt of them in such a one, much beyond what it wou'd another? If you resolve it in the affirmative, what grounds*

grounds you have from Scripture, or Reason for your Opinion? Gentlemen you are earnestly desir'd to return an impartial Answer with all convenient speed.

*Answe.* There is, at most, but one Sin whereof a man cannot repent, and whatsoever time a Sinner truly repenteth, without excepting any Sin, there is mercy for him, let the Crime be what it will, the Apostles "such were some of you, will go near to reach it: however, we have formerly we think, made it evident that sinning after Baptism, may tho' for some time continu'd in, and tho' as high as temporal Apostacy, is not absolutely damnable, because not impossible to be repented of. The instances of Devil and others, are perhaps too well known, and have been too much, in some cases insisted on; however thus much they prove, that even habits of Sin, sincerely and severely repented, may be pardoned. — And this holds without exception, that we know of, as to any order of men. Tho' this we must own, that as the present case is put, no honest man woud be in such Circumstances for all the World. The obligations of that sacred Character are so high in their own Nature, and the superadded Vows make 'em yet so much the stronger, and the bad Examples of such men have so great and fatal an Influence, and the Religion already so many Enemies, busily in inventing, greedy in receiving and spreading any ill thing against the professors, much more the Teachers of it, that all this makes such a persons case, where really guilty, only not desperate. To the Ungodly, saith God, "what hast thou to do to preach my Law, or take my Covenant into thy Lips, seeing thou hast to be Reformed, and hast bin partaker with the Adulterer. Let them consider this that forget God, lest he tear 'em in pieces, and there be none to deliver 'em.

a Member of the Athenian Society: Price 2 d. or an hundred of 'em for 14 s. stiche up in *Blew Paper* to those Gentlemen (or Officers in his Majesties Army) that buy 'em to disperse. Printed for John Dunton at the *Raven in the Poultry*.

There is newly Publish'd

*The Trinity* or the Doctrine of the Holy Trinity asserted in a Discourse on 1 Cor. 13. 14. By *John Mauduit*, Minister of the Gospel. Price 6 d.

*Denmark Vindicated*, being an Answer to a late Treatise called, an account of *Denmark*, as it was in the Year 1692. Sent from a Gentleman in the Country, to his Friend in London. Printed for *John Newborough* at the *Golden-Ball*, and *Edward May*, at the three *Bibles*, in St. Pauls Church-yard. 1694.

*Whereas* there hath been Proposals made, of a Sale of *Indian*, and *Millinary Goods*, by *Mrs Elizabeth Smith*, by delivering out 4000 Tickets; 150 thereof to be benefits; which was intended, to have been drawn on the 31. of this instant April. At the *Red-Cross* in *Ludgate-street*, at the Corner of *Credit-Lane*, and whereas it now appears that the Number of Tickets cannot be disposed of, for which reason it is not thought convenient the same should be drawn; this publick Notice is therefore given to desire all Persons concerned who have already taken out Tickets, to bring or send them back again to the *Red-Cross* in *Ludgate-street* aforesaid; by the 30th. of this instant April, till which time attendance shall be given at the Place to return all such Money as hath been received for the said several Tickets to be returned; and at any time after that, if any should remain, at some other place; of which any Person may have Notice, at the *Red-Cross* aforesaid.

*At* *Mr. Sanders* Joiner in *Blew-Cross-Breis* in the *Blew-Meuse* near *Leicester* fields, lodgeth a Gentlewoman that cures all sorts of sore Eyes, she hath had above thirty years experience, and such success that when persons have tried all others, she hath seldom failed, as she can direct you to divers that will attest the truth of what she alledged.

*Blank Warrants for the Assessors and Collectors of the Quarterly Poll now granted to their Majesties, Licensed by the Right Honourable Sir Robert Atkins Kt. of the Bath, and Lord Chief Baron of their Majesties Court of Exchequer, are Printed for and Sold by Robert Vincent and Charles Coningsby, in Cliffford's-Inn-Lane, and at the Golden-Turk's-head in Fleet-street, Stationers.*

*Whereas* *Margaret Cooper* in her Sale of *East India* goods, Proposed the giving out of 14000 Tickets at 10 s. per Ticket, to be divided into 400 profitable Tickets, (as by the said Proposals doth more fully appear) a considerable Summ whereof is already paid in: New to answer all Aspersions of the Goods being too high valu'd, it is further Propos'd, that who ever shall draw a profitable Ticket which he dislikes, shall receive ready Money for the Same, abating 20 per Cent. No Tickets are to be given out after the first of May, which shall be drawn as is usual, the 400 Benefited Tickets to be made up with Blanks 14000, and drawn against 14000 Numbered Tickets, according to New Proposals, which are deliver'd at *Mr. Thomas Williams* in *Lumbard-street*, *Mr. Joseph Felt* near the *New Exchange*, and at the *West-end of Exeter-Exchange*, above Stairs, where the Goods are to be seen from Nine to Twelve, and Two to Five.

*The Sale will begin on the 7th. of May next at Charles-street next Bedford-Gate, near Covent-Garden.*

*An* ancient Minister, a Widdower, desires to be Chaperlain in a good Family in the City of *London* or *Westminster*, or a Tutor to a Youth or two. Enquire of *Mr. Dunton* at the *Raven in the Poultry*, and you may hear of him.

## Advertisements.

*The Inspiration of the New Testament asserted and explained, in Answer to M. N. le Clerk, and other modern Writers by C. G. le Moine. Octavo.*

*One Letters between a Nobleman and his Sister, in three parts compleat: Third Edition.*

*A Guide to Eternity, extracted out of the Writings of the Holy Fathers and Ancient Philosophers. Written in Latin by John Bons: And now done into English by Sr. Roger Lestrange. The fourth Edition.*

*The Lives of all the Princes of Orange, from William the great, Founder of the Commonwealth of the United Provinces. Written by the Barou Mauzier, whose Father was twenty years Ambassador at the Hague: To which is added, the Life of King William from his Birth to his Landing in England, By Mr. Thomas Brown: Together with every Prince's Head before his Life, Engraved by Mr. Robert White from Original Pictures.*

*These four Printed for Thomas Bennet at the Half-Moon in St. Pauls Church-yard.*

*An Account of Sweden, viz. Of the kingdom in General, of the Provinces, Cities, Laws, Natural Inclinations and Dispositions of the People, Religion, Universities, Marriages and Funerals, Royal Family and Court, Government, Privy Council, States Revenue, Forces, Trade, Conquests and Interest, together with an Extract of the History of Sweden. Printed for Tim. Goodwin at the Queens-Head against St. Dunstans Church in Fleet-street.*

To Morrow will be Publish'd

*The Soldiers Manual, or Directions, Prayers and Ejaculations for such as lead a military life. By*

*LONDON. Printed for John Dunton at the Raven in the Postrey. 1694*